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TEMPORAL POWER



A PUBLIC MESSAGE

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Rome's Assault Upon Our Schools

THE evidence grows that the Roman Catholic hierarchy is systematically, persistently, and determinedly undermining the foundation of the government by degrading state education.

One of the instruments in the hands of this diabolical combination to pull public education to the ground, is the Knights of Columbus backed by the Federation of Catholic societies and aided powerfully by the papal press.

While on a train in Iowa, recently, the senior editor purchased a Saturday Evening Post, the companion paper of the Ladies' Home Journal, both published by the Curtis Publishing Company. The Post is edited by one Geo. H. Lorimer. Whether Mr. Lok, editor of the Journal, or Lorimer, or either of them are Romanists—we know only as rumor has it; but it is certainly manifest that both papers have a papal leaning and are determined opposers of the American school system as interpreted by the articles upon this subject which both papers publish. As we said, The Menace editor purchased the December 14, 1912 number of the Post which contained an article that hit the public school system a good hard blow.

The article is headed, "Expensive Free Education," by Forest Crissey. It is an interview with a labor union man in Illinois, probably a member of the Militia of Christ. To make sure that the reader shall be impressed

the center of a group of men who are throwing stones at him. The gentlemen engaged in this delightful exercise are represented to be merchants, lawyers, teachers, doctors, editors; but the Jesuit directing the assault is skillfully hid from view. The picture is a lie—it is false that the American people are trying to stone to death the free school system. Romanists are.

By the time you have read this far you will probably say: "But is not the hierarchy in favor of education?" Yes, their kind of education and none other; and their kind produces revolution. Look at Mexico today. Look at the Philippine Islands after 200 years of Roman Catholic rule; 90 per cent illiterate.

Look at the Latin nations, or any nation for that matter, with more than fifty per cent of its people illiterate. A republic is impossible with them—democracy and ignorance cannot exist together.

Men who oppose the illiterate clause in the immigration bill are trying to put dynamite under this government.

The Roman Catholic parochial school teaches hatred to Protestants and disloyalty respecting free education, one of the foundation stones of the republic—and the proof is at hand.

Here are a few paragraphs taken from a catechism prepared for pupils



with the thought that the school system is bad, the first sentences throw the harpoon deep into free education, by the nation, in the following language:

Downstate, in Illinois, is a laboring man who doesn't applaud when the common-sense day orator refers to "Our glorious free-school system"; nor does he throw his hat in the air when the president of the school board becomes eloquent over "The common school—our nation's richest heritage!"

Of course that man does not applaud the American public school system. He is a Romanist educated in the Catholic parochial school and has imbibed his hatred from the Catholic text books and emancipated histories and teachings of the nuns. What do you suppose is this laboring man's objection as told by The Saturday Evening Post? Listen: "The lack of uniformity of text books" is the evil that is hurting the patrons of the public school. Of course it is; but over against this we are told in the report of the Secretary of the Federation of Catholic societies, that they were able to defeat the free school book bill in Missouri which proposed standardization—uniformity—and books at cost of production and free to the pupils. Roman Catholics opposed this law. What for? Because the hierarchy is opposed to state education; and the bill would help uniformity of text books, lighten the burden of the laboring man and correct some of the evils that hinder school progress and efficiency.

Does The Menace think the public schools are perfect, or free from fault, and are not lacking in many respects? Of course not.

Is the family as it now exists perfect? Why, of course not.

Is the Republic of America as good as it might be?

In the Roman Catholic church without blemish? Nobody claims perfection for any human institution.

Do we want to destroy the family, the school, the state, the church because there are defects? No indeed—even the Roman Catholic church. The Menace is trying to persuade it to quit politics and attend to religion. To quit the boycott and give everybody a chance to life, liberty and pursuit of happiness as guaranteed by the constitution—give every child an education.

Do you see the game which the hierarchy is pursuing? They are busy pointing out the defects of the school system. They are busy throwing mud upon the garment that Columbia wears—they are tearing holes in it—in many cases making it to a hobble skirt so she can't walk. They banish the most unsectarian book in the world—the Bible—because it votes taxes—they get on the school boards and into the school room and make the school system look as bad as possible. Then the Saturday Evening Post, The Ladies' Home Journal, the subsidized metropolitan press point their fingers at the soiled robe, the rents, the demoralization which they with their own hands have made. One of the cartoons which hypocrites are circulating is of a disheveled man representing the public schools, who stands in

in the Roman Catholic parochial schools, published by Benziger Bros., printers to the Holy Apostolic See 1890.

Now read paragraph 27, page 19: "Where does the schoolmaster derive his authority? And the answer is: 'He gets his authority from the child's parents,' and, of course, the parent is under the thumb of the priest."

Section 40: "Does education lie within the scope of civil authority?" Answer: "Education does not lie within the scope of civil authority, therefore the state cannot, without violating rights, usurp the right and discharge the duty of educating the young."

No. 41 asks whose rights does the state violate (in national education). The answer is: "the child's, the parents' and the church."

Only one more citation from this book.

No. 43: "What are the results of this system of state or public education?"

Answer: "This system of state or public education naturally results in the most serious moral, social and religious evils."

Do you hear that?

There you have it in black and white; and there you have the motive and inspiration of all these Catholic newspapers and the hierarchy in their efforts to destroy public education by the state—the pillar and foundation—upon which rest all republics and the hopes of an ultimate and triumphant democracy.

The Menace will quote at another time from these catechisms, and will show out of their own mouths the hostility of political Romanism to the American school system—"Our nation's richest heritage."

In order to win over the card playing element to the Catholic church, a very ingenious trick has been played by Father Duren, of Groton, S. D. This priest has brought the card game down to such a fine point that the Bible, the church, the sacrament, the commandments, prayers and ceremonies can all be illustrated by means of 53 playing cards, which are advertised at from 30 to 75 cents a deck!

Flowers at funerals have been barred by several Catholic prelates on the ground that poor people endure hardships, even going into debt to keep up with the custom. Do you think the clergy will ever prohibit masses because some poor people even mortgage their homes and priests even take a poor widow's only cow or pig in payment of mass fees? Not much! Instead the Catholic citizen says that in France it is now "the time to send 'mass cards' to bereaved friends, bearing the promise to have masses said for the deceased. The citizen is sure that if the custom were once introduced here it would become general to the great benefit of the departed. Of course, the mass cards are to take the place of flowers, but if people persist in sending flowers they should attach a mass card to their offering. A harvest is thus reaped from the deceased."

The President's Private Secretary

His full name is Joseph Patrick Tumulty. The way to pronounce it is to give the accent to the first syllable and make it rhyme with drum. Tumulty, that's right. If you should say Tumulty, Joe would consider you an enemy. It is too suggestive of what may happen to this Jesuit, who has chosen for his own assistant Mr. Daniel J. O'Regan—he too comes well recommended, as a graduate of the famous Jesuit institute of St. Peter, Jersey City. If both of these Jesuits are not kept posted on state secrets it will be no fault of these gentlemen at the president's elbow. What will they do with the secrets? What are they there for?

A few words about Mr. Tumulty may be of interest, seeing "he is the favored one in all the king's dominion." He is thirty-three years old and married, also a graduate of St. Peter's—a Jesuit institute.

Various explanations have been given why Mr. Tumulty was selected. They are many and various but mostly inspired by the papal press writers on the big dailies. Some say it was because he consummated the deal by which the contending candidates were induced to go to Mr. Wilson. Just what that political trade was can only be known as the price to the Jesuits is paid. But the hierarchy never transfers its allegiance from one party to another, without a distinct bargain as to what will be given the Roman church. This is no guess work, it is history.

Of course the Jesuits believe that they have secured a great victory and so they have, but from the letters received at this office and public utterances I am sure there are heavy hearts all over the land. There must have been something unusual to cause Mr. Wilson to select a man from a Jesuit college instead of his own. Something besides mental fitness and culture. Naturally you would expect him to show favor to one of his own students, one that he had trained, and known by sympathy and contact. What was that special force, that urgency, that promise? The Jesuits have an answer, what is yours?

An article in the N. Y. Times of Sunday, February 9th, gives hints and indications that the writer did not tell all he knew:

He is a handsome man, looking something like a priest with a ready smile, an infectious laugh and an eye that always meets yours and a hearty handshake.

Trish to the core and Catholic through and through, he is not a little more than a little to find that his chief advocates for the post he has won were Protestants and Catholics. The best licks that were put in for him were made by Presbyterian, Baptist, Methodist and Episcopalian, though his co-religionists and fellow-Irishmen did good work too. In all of these discussions, Mr. Tumulty, with Governor Wilson has been carrying on with his visitors in the past two weeks. He is a man who never mentioned him except with favor. Other appointments which the government has been making have been made by men with no more of a "knock-out" Tumulty than a large egg.

Do you believe that? Just think a moment; it is likely that Presbyterians, Baptists, Methodists and Episcopalians as such urged his appointment. Why these denominations, pray! It is a lie on the face of it and to say that Tumulty had no opposition is to fly in the face of published facts and hundreds of letters.

The Menace agrees with the N. Y. Times in one thing when it says:

For the secretary of the President is not merely a man of letters, his title is a misnomer, and it would be more accurate to call him the general manager of the government side of the administration. He presides over a large department, and his work is very important. He has not so many employees under his direction as have most members of the cabinet, but he is a large executive and a capable administrator.

On no cabinet officer is there laid so much stress as on the secretary of the President. He is the man who is the right hand of the President, and of being infallibly right in the exercise of it. The secretary of the President is the man who is the right hand of the President, and of being infallibly right in the exercise of it. The secretary of the President is the man who is the right hand of the President, and of being infallibly right in the exercise of it.

President-elect Wilson is a Protestant. Tumulty a Jesuit. These are two radically divergent principles of action as applied to governmental affairs. Will Mr. Wilson yield to the secretary and his backers, or will he with whole hearted sincerity keep the spirit and letter of his oath of office that puts him in direct conflict with Rome?

God pity them. They both are sincere and that is just where the irrepressible war that has convulsed nations and is raging this very moment in France, Spain, Belgium and Mexico.

The last volume of the Catholic Encyclopedia was recently issued and the managing editor journeyed to Rome to present a beautifully bound copy of it to the pope. The holy father expressed his admiration of the perfect manner in which this monumental work has been prepared and finished, and will have a medal struck in honor of it as the "greatest thing that happened" in 1913. Being in the infant class in English, the pope could not judge of the contents of the volume but praised the binding, the pretty pictures, etc. However, he has an abiding faith that a Catholic Encyclopedia will tell the whole truth and nothing but the truth concerning Galileo, the Spanish Inquisition, Philippine Priests, the Papal policy of religion and morality for the sheep, politics and money for the shepherds, etc.

The holy father has been so busy radiating infallibility and holiness to the four corners of the earth, planning to restore all things in Christ, to capture America and everything else lying around loose, that his own housekeeping in Rome has got into quite a mess, and Rome the eternal, which, according to an enthusiastic priest, is going to be transplanted bodily into the New Jerusalem, has subject poverty, slums, malaria and gut-rot children. But the pope has now lit into the job and is making the dirt fly by proxy, of course, for he thinks he is hoodwinked and can't get out of the Vatican, so the nuns are doing the work. If the influence of holy church is so good why is it that after all these centuries of Catholic domination, the condition of Rome today is such that most travelers declare, "Rome seen, faith lost!"

The "General Intention" recommended by the pope for February is "The Church in Mexico"

"Mexico needs prayers," says a Romanish paper, "if only as reparation for the trials that our fellow Catholics have had to endure from the Secret Societies introduced by the citizens of the United States."

In the Q. and A. Department of "Truth," some one asks, "Is it a sin for a Catholic to stand when in a Protestant church when they sing their hymns or pray?" Answer: "Even standing up is a participation in the service and consequently wrong. God wishes to be worshipped in that way alone and in that church alone which he established."

A Romanish paper publishes the news that Miss Julia Colton, of Hudson, O., a domestic who died lately, willed \$10,000 saved from her weekly wages to St. Mary's church for a new house of worship, etc. This lifelong drudge no doubt followed the advice of the American cardinals in not spending a cent for pleasure, and in the end was probably furnished with a blank "form of bequest" such as is given in the Orphan's Messenger:

A certain Roman Catholic monthly in its advertising department says: "There is great need of money in carrying out the immense government and works of the church. Anything contributed to the Peter's Pence columns will be duly forwarded through the right reverend Bishop to the holy father." Money is like sand in the hands of the Jesuits! The money they take from circulation is incalculable! What they spend for candles alone would be sufficient to milk for every starving babe in Christendom!

Writing from the Philippines, Bishop Carroll said that in Spanish times every missionary had his salary from the government, and was assisted by it in all that pertained to religious worship. Now they are begging American dollars for the support of the missions, and for the many needy priests who have come from Belgium and who must be supported. Another bishop laments that since 1898 when the Friars vacated the parishes, "hundreds of those people are obliged to hear Protestant missionaries propagate their errors."

This latter fact and an empty treasury there, keeps Rome squirming lest she loose foothold there altogether!

In its yearly report for Negro missions, the "Colored Harvester" announces that 49 priests are engaged in the mission work among the negroes. These agents of the pope probably have no occasion to remind the colored race that Judge Tansy in his Dred Scott Decision said: "Negroes have no right which the white man is bound to respect." And that the infallible and holy pope of Rome called J. P. Davis his "Dear Son" and took the Southern Confederacy under his protection and later had his Jesuit tools assassinate the man who gave the negro his freedom. The pope needs a big army of slaves, no matter what race, to fight for him when the time is ripe! He is constantly recruiting his army!

Bishop Tihen, of Lincoln, Neb., addressing a Catholic society said: "We are a power, but we are not accomplishing what we should. . . . We are the brains and brains of the country; we should be a power. . . . We are not the moral force we ought to be. . . . Our duties are to be leaders of men. We should be a power in politics; elected to office incidentally. We should be a power in the state and nation." We suggest that the ambitious bishop tell his flock about Torquemada, the Inquisitor-General Hunter for the Spanish Inquisition! The account of this bloody savage would set them some example and they would begin to be the "power" the bishop wishes. (Perhaps!)

The church of Rome regards those who differ with her as being infidels, and says in Truth that an infidel teacher may be an excellent teacher in secular matters but that he will show by word, look or example that he has no use for God or Christ!

It is the Catholic church which wishes her children to be trained in Catholic schools and only tolerates because obliged, the interference of the state in their secular education. At the same time, Catholics teach in the "Godless public schools" because they are better paid. The church objects to the public schools if the Bible is taught in them, and she objects again if the Bible is not being taught! A petulant old man is the mother of the church; she will have her way even if it takes processions to the stake by those who stand in her way.

"You could not find anywhere in the world a kinder, more gentle, more forgiving, more charitable, more christianlike body of men than the members of the Catholic hierarchy with the holy father as the model and leader," says Truth, a Catholic magazine devoted to the explaining of Catholic faith to non-Catholics and commended by Card. Gibbons. This statement looks more like a huge lie when we think of the fight they are waging against our public schools, and of the assassinations that have been done by Romanists backed by their "model." The eaths taken by the cardinals, bishops and their underlings, prove no signs of kindness, gentleness, forgiveness, charity and christianlike spirit. In the "members of the Catholic hierarchy" were dripping with all those good qualities, the editor of Truth would not have had occasion to mention it. He knows the hierarchy is conspicuous by the very absence of these good qualities.

Why I Am Not a Roman Catholic

BY A NEW MEXICAN
AMONG the pamphlets and tracts being generally distributed by mail among the American people by the Catholic church is one entitled "How I Became a Catholic."

After reading it the writer of this felt impelled to write this article setting forth why he did not become a Catholic.

Hoping to be able to present valid reasons therefor he feels that he has fallen even much short of his duty by not itemizing more completely the many grafts of the priesthood and by raising up entirely the situation in Mexico. Hoping, however, that the two propositions, his position of good will to the individuals who constitute the rank and file of the church, and his intense hatred of the system so arrogantly headed by God's one and only earthly representative, the pope of Rome, will be borne in mind, he respectfully presents the following.

My earliest recollections as a boy led me back to life on the farm in a happy family under the influence of the kindest parents a boy ever had, not religious to the extent of affiliating with any sect, but always urging my attendance at some Sunday school and at such church services as seemed to offer the best opportunity to hear good speakers.

I did not join any Protestant organization because I would have to subscribe to doctrines in which I did not believe.

I did not feel attracted to the Catholic church because its members in my neighborhood were not altogether desirable citizens, having a very low standard of morality, being mostly very ignorant people who drank heavily and who voted against school taxes and whose children were the poorest material in the public schools where I attended.

Naturally I saw no fruits of Catholicism which were attractive to me then.

While still quite a young man I removed to New Mexico where, for the first time I saw Catholicism as a power and came to know it more intimately in reference to its influence in the home.

Although New Mexico was granted a territorial government soon after the war with Mexico it did not have a public school law until 1882. Silver City had succeeded a few years previous to that date in getting a special independent district legalized so that it could tax itself for the support of schools, but every endeavor in the legislature to pass a general school law was defeated by the Catholics term after term.

One active worker in the N. M. legislature in behalf of the cause of education told me that previously, probably 1878—he and others worked on a school law, laboriously sifting the legislation of other states, until they had a splendid law drafted and finally secured the promise of enough Mexican votes to pass it.

Upon its coming up in the House, however, an old influential priest of Santa Fe appeared on the floor of the House, sat up in front where he could see all of the members when voting and enough weakened to give Rome its victory.

When in later years an effort was being made to establish a state (territorial) normal school, the same influence fought it. Finding they could not defeat the measure they sought to gain a point by having an amendment introduced providing for two normals, hoping thereby to at least prevent the establishment of a strong institution by dividing the fund.

About this time I began to see the awful burdens and impositions the church put upon the poor Mexican people. To give an instance, a boy had worked for me, being the sole support of his old mother, her very old father and one little sister and a baby brother. The boy afterwards leaving the mother to make a living for herself and children, which she did in a very pitiable way, mostly by washing.

She came to me several times asking for help and I gave her provisions and store orders for the same. She took them rather hesitatingly and finally asked that I help her with cash instead, giving some excuse as to the necessity of getting some medicines. Through a mutual friend I learned why she wanted cash. The priest charged her \$20.00 in cash to pray the old father out of purgatory and she had to get it together somehow.

Tat began to open my eyes and, investigating further, I found out that many of the poorest were facing just such propositions.

I came to the conclusion that no other power in the world could wring cold cash in such substantial sums from a people with nothing in their stomachs, nothing on their backs, and no furniture in their homes, and furthermore decided that no other power in the world is mean enough to try it.

These object lessons somehow failed to make me a Catholic.

Removing to Santa Fe, the Catholic headquarters of the Southwest, I saw Rome more in its aspect as a temporal power. I saw it direct legislation and manipulate officials.

I saw its Indian school there in opposition to the one the government maintained, along semi-industrial lines, and knew of its scandals in connection with a prominent priest and the Indian girls. (Not all the government schools have escaped such stories either).

I remember an Indian who told me

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he hated the priests for they talked his father out of sending him to the government schools where he might have learned the English and have been better fitted to do well by his little family.

This keeping the Indians and Mexicans from learning our tongue has been very successfully managed by the church and has kept up mutual prejudices between us and those races and has been the one great influence keeping them apart from us so thoroughly in spirit in California, Arizona and New Mexico.

I saw the church home for orphan girls and saw that its much needed charity was a splendid investment for it had public aid by legislative appropriation, and was raising up those two hundred, more or less, poor, freaky waifs into sure breeders for the church, and just enough enlightenment to read the church service and follow in its immorality.

When I learned the thousand and one grafts of the priests from the birth to the death of their poor followers, and still further as a black-mailing proposition, chasing the very soul in and out of purgatory, when I knew that barrels of rain water were blessed and put up in little vials and sold by the priests at 25 cents a holy water; when I saw that the system landed upon the home with demands for money at the very time of greatest affliction and heaviest burdens, and neither blessed nor buried without the cold cash in advance, I still somehow did not become a Catholic.

When I saw the French priests of New Mexico gather in "retreat" at Santa Fe and saw that collection of tobacco-steeped, wine-cotted face making (So help me God) the worst collection of human faces I ever saw gathered together, I still did not become a Catholic.

I read of bequests and proffered donations to Protestant churches refused on the ground that the money was "tainted," and I had to say to myself, "How much money does Rome get that is not tainted?"

But when I went to Mexico—here indeed my poor pen fails me—I will not even attempt to tell of what Rome must have charged against her on the great Book of Fate for her stewardship there for nearly 400 years.

Could I find anything to her credit I would try to name it. I know this is a strong assertion and you do not believe it. The blind king denied the existence of the sun. Go to Mexico and see for yourself.

Now I will close. How many good, honorable Catholics men have I known; how many noble mothers, and sweet modest daughters, all honest in their devotions and honest in their daily dealings? I have no fight to make with Catholics but with the system which dupes them and which fights constantly to curtail our national spirit of freedom and advance instead of going with the irresistible current of human affairs which flows toward the vast sea of knowledge where lies the one God, infinite, indivisible.

March along, all ye who will, under the flickering glimmer of the Star of Bethlehem and the papal diadem. I choose to march under the banner of the electric light.

You may catch from all this why I am not a Catholic.

A writer in "The True Voice" is terribly incensed because a bill has been submitted to the Nebraska legislature for state inspection of Catholic Sisterhoods. He thinks the bill "will be taken care of and buried with its maker out of sight," but in anticipation of the worst, he says, "even if it became a law and defiled the statutes of Nebraska and any so-called inspector should pollute with his uninvited presence the sanctuaries of the sisterhoods"—well, the dogs of the Inquisition will be turned loose. It never occurs to the papal servants that a guilty conscience is its own accuser. If there is nothing to hide in the sisterhood, why the locks and keys, and the awful curse observed by the 56,000 nuns of the U. S.?

A year ago the True Voice published the report that the Vatican officials had refused an offer of \$400,000 made by moving picture men for the privilege of making "movies" of the pope receiving the Easter Pilgrimage. The vicar was only holding off until the right sum was named, for he is now to be seen in this country along with the other champion movie thrillers. In the pictures now exhibited he does not pose in any historical scenes such as bring the fagots when Bruno was burned or superintending the work in the torture chambers of the Inquisition; neither in any recent role such as receiving the money bags from his bishops, dickering with Tact for the purchase by the U. S. of the church lands in the Philippines at ten prices, or planning with the Jesuit gang at Rome the murderous aim of Spanish Catholic guns which were to bespatter the ground with the brains of Spain's great educator, Ferrer. No; dressed in white, he is seen stepping gracefully through the Vatican gardens. It is safe to say that Americans would rather see a picture of Rodman Law climbing the Flatiron building, or jumping off the Statue of Liberty, than see a picture of the pope.

There is no holy pretense about Rodman.

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